

3A  
¶ The VVarfare  
of Christians: &  
*Concerning the conflict*  
against the Fleshe,  
the World, and  
the Deuill.

*Translated out of Latine by  
Arthure Golding.*



¶ *Imprinted at London*  
for Iohn Shepparde.  
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# To the right wor- shipful and his speciall

friend, sir VVilliam Drewrie knight,

*Arthur Golding* wisheth helth with  
increase of worship and pro-  
speritie in Christ Iesus.



O ME what later  
thā I gladly wold,  
howbeit not with  
lesse forwardnesse  
too acknowledge  
howe muche I am  
beholdēvnto you,  
nor with lesse cō-  
fidence of youre

freendly accepting of my small trauel, I offer  
to your curtesie this token of my good wyll.  
For besides your other friendly dealings, both  
before and since, I confesse your goodnesse to  
haue bin such and so great towards me all the  
whyle I sojourned at Barwicke, in the time that  
you were Marshal there, as I may not forget it  
without iust blame of vnthankfulnes. Resting  
therefore assuredly vpon the continuance of  
the same, which I perceiue by diuers prooues  
to bee both deeper settled in you, and more

increased towards me: I am bolde to put foorth  
this little treatize vnder your name. The ra-  
ther bycause I am fully perswaded, that vntoo  
you which haue bin trayned vp welneere, as it  
were from the shell in martiall affayres of this  
world, and therethrough haue had experience  
of aduersities and troubles, and do delight still  
to hazarde your self for honour in the seruice  
of your prince & country, it wil be neither re-  
dious nor vnacceptable to heare and consider  
of this kinde of *Warfare* also. For although it  
be not of like nature, nor to beatcheued with  
like furniture, pompe and brute, as the warres  
of this worlde are woont too bee: Yet doth  
it farre passe them, both in noblenesse of cap-  
taines, in valiantnesse of souldiers, in greatnesse  
of perill, in certaintie of conquest, and in re-  
warde of victorie. For in those warres, the cap-  
taines (be they kings or keyzars) are but mor-  
tal men, subiect to al the same inconueniences  
that the rest of their souldiers are, neither able  
to defende their souldiers nor themselues fro  
the stroke of Mars and death: but in this, the  
Captaines are God the maker of heauen and  
earth, and his sonne Iesus Christ, the Lorde of  
life and death, whom no sword, speare, arrow,  
curryer nor canon can hurt, no nor hit, and  
which is able both to saue his seruants fro deeth,  
and too rayse the when they be dead. In those  
the

the souldier doth in deed indure trauel, labour,  
watching, harde fare, colde, weat, heate, long  
seege, penurie, thirst, famine, wounds, & death,  
howbeit al these haue often intermissions, and  
long ceasings, and commonly an ende by vic-  
torie in fewe battels: But in this, besides the  
suffering of all the sayde inconueniences and  
many moe, the souldier must stande continu-  
ally armed, continually watching, and conti-  
nually fyghting: then most ware to defende  
himselke, when he seemeth most to haue foy-  
led his enimie: scarce atteyning so much as a  
breathing time, and neuer looking for finall  
victorie, but by his owne death. In those, the  
souldyer is at peace with himselke, he hath fel-  
lowes to sticke to him and to help him, and he  
hath none other enimies than such as are of  
Flesh and bloud, as himselke is: but in this, hee  
must be at vtter defiance with himselke, he must  
hate himselke, he muste abyde the brunt alone  
without helpe of mortall wight, nay all mortal  
helpes are so far fro doing him good, that they  
rather hurt him: and moreover, he must main-  
tayne battell both against visible and inuisible  
enimies: and being but one, he must euermore  
incounter hande to hand against three, of who  
the weakest is able to subdue a whole worlde  
of people, if God assyst them not from aboue.  
In those, the greatest perilles are but the losse

of helth, limmes, libertie, possessiōs, & life, whiche being dispatched by death (the ende of all worldly miserie) shalbe restored againe in their due season: or else the losse of honour and good name, the stayne and infamie whereof is outworne and ceaseth in lengthe of time. But in this, he that cowardly yeeldeth himselfe to his enemy, and is finally ouercome without recouerie, forgoeth the freedome of a good conscience, casteth himselfe into all kinde of wretchednesse, & lozeth both body and soule, to be plunged in euerlasting darknes, tormēt, confusion, sorow, and shame. In those, neither the multitude of souldiers, nor the strength of munitions, nor the store of artillerie, nor the wisdom & pollicie of the Captaines, nor the aduantage of the ground, nor the ayde of mightie friends and alyances, can warrant victorie: but in this, whosoever hath but only an assured fayth in Iesus Christ, is sure to outstande all assaults, to abyde all brutes, too beate backe all darts, to warde all blowes, and finally to wade out of all dangers with glad conquest & ioyful victorie. To be short, in those, the rewarde of victory is but eyther the spoyle of the enemy, the gaine of some Citie or countrie, the satisfying of hateful crueltie by beastly reuenge, or (which the worlde counterth the greatest price of all such perils) the blasing abroad of the name wyth



with renowne, whyle the harte broyleth inwardly in the conscience of his owne miserie: but in this, to him that getteth the vpper hand is giuen quietnesse of conscience in the middes of woe, mirth of hart in the mids of sorow, ioy of minde in the midds of torment, happinesse in the mids of mizerie, comfort in deepest distresse, a gladsome life, a blisful death, and after death (which in deede is no death, but a sweete and ioyful rest) a crowne of euerlasting glory, a garland of rightuousnesse, a name of eternal honour, a robe of vnappayrable innocencie, a scepter of incomparable strength, a throne of heauenly maiestie, the fruition of the tree of life the perpetual presence of God, the companie of Iesus Christ, the felowship of the holy Angels, the society of al gods children, the inheritance of heauen, the posselsiō of Paradise, endlesse ioy, felicity and blessednes, and finally vnutterable abundance of such good things, as no eye hath seene, eare heard, nor hart of man is able to cōceiue. This is the way that becōmeth a noble minde, a wise minde, a valeant minde, a godly mind. This is the right way to the true worship, honour and renowne, which can neither be had by inheritance, nor giuen or taken away at the will of mortal men, but cometh of god. It is not for cowardly, forchildish, for nice, for tender, nor for effeminate folke too deale herewithal.



herewithal. Strong chalenges require stout  
Champions. Stout I say not in wordes or coun-  
tenance, nor in peeuishnesse or pryde of harte,  
but in fayth, in spirite, and in patience through  
the knowledge of Christ and his glorious go-  
spell. Therefore according to that knowledge  
and wisdom which God hath given you by  
the often hearing and reading of his word (see  
how the goodnesse of the matter caryeth mee  
into great boldnes with you) buckle your selfe  
to this incounter of al other the most honora-  
ble, most glorious, and most assured, after the  
example of our Sauour Christ, who for the  
great excellencie of the glorie that was set be-  
fore him, despyed al aduersities, afflictions and  
death, and notwithstanding that hee was the  
son of God, yet lerned obedience by the things  
that he suffered. For (as saith the holy scrip-  
ture) If we suffer with him we shal also be glo-  
rified with him. V Wherevnto that both  
you and we may attayne, I beseech  
him to graunte vs abundantly  
the grace of his holy spi-  
rite. Amen.

Written at London the  
xvj of Ianuary  
1576.

THE  
A TREATISE  
concerning the conflict of  
the godly against the Flesh,  
the VVorld, and the Deuil, which  
may be intitled the War-  
fare of Christians.



Ow great y<sup>e</sup> weak-  
nesse of mankinde is  
in withstanding vice  
and wickednesse, it  
may be perceiued by  
many things, & speci-  
ally in this, that if at  
any time we do re-  
uer so fully purpose

and determine with our selues to line hence-  
forth according to gods will, and to obey his  
commaundementes : yet notwithstanding  
wee be not able to continue long, and much  
lesse to holde out to the end, in the things that  
were very welintended and determined. The  
causes whereof it is no hard to finde out, or  
to discover the grounde of this so great ten-  
detnesse, infirmittie, and feeblenesse of mans  
minde. For if a man looke well to it, he shall  
finde that the causes thereof are chieflie thre:

B,

namely

namely, first the corruptnesse that is bred and bozne in al men, or the forwardnesse to sinning that sticketh fast in the very bowelles and marie of vs, which the diuines doe commonly terme by the name of the **flesh**. Secondly the worlde, which offereth continually innumerable causes and occasions of all manner of vice, leudnesse, and naughtinesse. And finally, that great Dragon the olde serpent, called the diuel and Satan, which lea- deth away the whole worlde, as saith the A- postle in the Apocalips. For he also is wounte to stirre vp, dyne forward, and inforce men to horrible deedes, to al maner of mischief, to vnnaturalnesse, and to blaspheming of God. These thre, that is to wit, **f** flesh, the worlde, and the diuell are the spytefullest and deadly- est enemies of mankind, with whom we haue continuall battel and endlessse conflict in this life, so that wee scarcely haue so much respite as to take bresth, neither are they to be overcome at any time, but by the helpe, ayde, and grace of the holy ghoost, giuen of the heauenly father for our Lorde and mediator **J**esus Christs sake, to suche as craue it, and call to him for it. Therefore let vs briefly saye somewhat of euery of them, and (in as fewe words as may be) shew the continuall encounter against the  
with=

without ceasing, and by what meanes they  
 must alwayes be withstood & resisted. Nowe  
 then, we must first of all beare in minde (as  
 I gaue intling euen nowe) that mannes life  
 is a certaine continuall warfare vpon Earthe,  
 which is not to be finished but by death, & that  
 wee must spende our whole time as it were  
 in the Campe, as long as we liue heere. And  
 therefore it is not to be absolden, that euer we  
 should giue our selues to idlenesse, or mispend  
 our time in rogot & voluptuousnesse, while  
 we serue in the campe of the church, vnder the  
 standered and Ensignes of our Graundcap-  
 taine Iesus Chryste: but wee muste alwayes  
 stande vpon our garde armed with spiritual  
 weapons, against the force and assaults of our  
 enemies, and be euer redye in minde to ioyne  
 battel. Let vs cal to remembrance our bap-  
 tisme, whereby we gaue our names into our  
 captaines musterbooke, and bynding our sel-  
 ues by othe, professed and anowed ourselues  
 to serue him as his souldiers al our life long.  
 Let vs consider with our selues, howe good,  
 howe wise, howe valiaunt, howe inuincible,  
 of how great courage authoritie & skil, howe  
 rightly noble, victorions & triumphant, how  
 rightly holy & princely a captaine & generall  
 of our wars we haue, worthy to be reuerenced



worshipped and honored euen of the very An-  
 gels, for the greatnesse of his glorie and ma-  
 iestie. It is (as I sayde) the almightie sonne  
 of God, being himselfe both God & man, and  
 the conqueror of sin, death & Satan, euen our  
 Lorde and sauour Iesus Christ. Let vs be-  
 thinke vs what rewardes & how great & how  
 large we must looke for vpon the getting of  
 the victorie: as everlasting triumph in heaue,  
 endlesse life, peace and saluation, and mosse  
 blisshed immortality matched with abundance  
 of al good things. These vndoubtedly are the  
 things, whiche (as sayth the prophete) nother  
 eye hath seene, nor eare hard, nor hart of man  
 conceined, prepared of God for them that loue  
 him. And therefore y<sup>e</sup> Apostle hath iust cause to  
 thinke, that the afflictions of this world are not  
 worth the glorie that shal be opely bestowed  
 vpon vs. So, to the, let vs by Gods good helpe  
 buckle our selues to the spiritual battel, let vs  
 thinke continually vpon the fyght, let vs bee  
 of stout and ballant courage in the Lord, let  
 vs (as saith the Apostle) put on the complete  
 armor of God, through the furniture and de-  
 fence wherof & through the protection & helpe  
 of our God, we may at length get the vpper  
 bande. The thing is done in the sight of our  
 Graundcaptaine, who is present euery where,



## of Christians.

a great incoragement for vs to deale ballantly. He both hartteneth vs to fight, and helpeth vs to winne, and relieueth vs when we faynt, and crowneeth vs when wee haue gotten the victorie, as Iustine sayth very trimely.

### Of the Fleshe.

**T**he first enimie (as I sayde) is the flesh: that is to say, the corruptnesse or naughtinesse that remaineth in man through original sinne by the fall of our first fathers, which is as a certaine firewood (as diuines terme it) by reason whereof all of vs are forewarde to sinne and vice, some more, and some lesse, according to the state and disposition of euery mans bodie, as the serchers of natural causes teach vs. For the affections of mens mindes doe follow the temperature of the humors in the body, which thing as the Philosophers do affirme, so doeth experience playnely proue it. Heereby we see, that they in whome blood ouerruleth, are commonly prone to lecherie and rogot: they in whom choler aboundeth, are giuen to anger and pride: nother doth melancholike and flewmatike persons want their vices, wherunto they be proner by nature than other men are. And therewithall it is not to be denyed, that a great part of this pronenesse

into sinne, cometh of the euill trayning and  
 bringing vp of children, through vntoward  
 nuzzeling and misnurturing of them, and by  
 suffering them to haue companie and famili-  
 aritie with leude folke. For so it is anonced  
 by Maro in his husbandry, saying: So great a  
 thing it is, to be inured from the shel. And al-  
 so by Aristotle in his Ethics, where he sayth,  
 Not a little, but very greatly doth it skil, whi-  
 ther we inure our selues one way or other fro  
 our childhood. Howe great strength the ac-  
 quaintance and companie of yll disposed per-  
 sones bath to corrupte mens natures. Seneca  
 sheweth in a certaine place, saying: manners  
 are taken vp of conuersation, and like as cer-  
 taine diseases passe from one bodie into ano-  
 ther by touching, so dothe the minde conuey  
 ouer his vices too such as are neerest about it.  
 The drunkard draweth his companiō to the  
 loue of wine. The companie of vnchast folke  
 effeminateth an honest man, though he be ne-  
 uer so constante. Couetousnesse sheddeth his  
 poyson into suche as are next about him. In  
 like case is it with vertues on the contrarie  
 part, and so forth. But yet for al that, neither  
 good bringing vp & nurture be it neuer so du-  
 ly ministred, nor the study & instruction of the  
 best sciences, nor y continual companie w the  
 best mē, can bring to passe or attain, that y vi-  
 ces

ces whereto eche man is naturally most inclyned, should be so biterly rooted vp, as no inclynge of his owne disposition may remaine behinde. For rightly doth Lucretius say:

Wee muste not thinke that vices can be pluckt vp  
roote and rynde. (kinde.)

To furious wrath more hastily one bursteth out by  
Another is to soone inclynd to bashfulnes & feare,  
A third is ouerfondly giuen all iniuries to beare.

Nowe although the vices that are planted in vs by nature bee not biterly taken awaye by the meanes aforesaide: yet are they repressed by them, and as it were restrayned with a bydle, so as they doe not easly burst out into afe: Accordingly as it is reported of Stilpo, that wheras he was naturally giuen to wine and women, yet he did so subdue and brydle his vicious nature by learning, as no man euer sawe him delight in wine, nor perceiued any inclynge of lecherie in him, as Cicero writeth of him. The like is reported of Socrates if my memorie fayle mee not. But now let vs come to the reckening vp of the vices and faultes of the flesh.

First & formost our inward & homebred enemy which is called y<sup>e</sup> flesh, neuer cesselth to in-  
tice vs to foule & vnbonest lustes, to filthy pleasures, to whoredom, wātonnesse, malapartnes & all other suche things. Greuous vndoubtedly & paynful in this case is y<sup>e</sup> encounter of a

Christian man against the flesh, inasomuche that he is sayne to fight after a sorte with himselfe, by reason that the flesh lusteth against the spirite, and the spirite against the flesh. For the man that feareth God, knoweth that whoredome is to be eschewed, as Paule, or rather as the holy ghost teacheth by Paule. He knoweth that he ought to liue chastely and honestly as God biddeth in the ten commaundments. Therefore his desire is to followe Gods will and commaundments as heauenly bestes. But the infirmities of the flesh being ouerforward to shamefull voluptuousnesse, carryeth him another way against his will, doe what he can. What should the wretche do in this case? or whither may he turne himselfe in this temptation and assault of the flesh which withstandeth the spirite? Truly if he be wise he will without delay flee to y<sup>e</sup> heauenly father for helpe, and by godly studyes, honest exercises, and often (howbeit moderate) fastings, endeuer to hyde the rage of his flesh by some meane or other, and to suppress and subdue the wantonnesse of it with continuall temperaunce of life. For I take that to bee both an excellent and an helthfull remedie about others to keepe lust in awe. And for this cause doeth our sauiour among other things,



things, will vs to beware that our hartes be not ouerladen with surfetting & drunkēnesse, commanding vs also to wache and praye, lest we fall into temptation. The apostles likewise exhort men to sobrietie and stay of themselves, forbidding them gluttonie and drunkennesse. Yet are not those the only meanes to coole and quench lust: it must be matched with the help and ayde of the holy ghost, and specially with earnest mindefulnesse of Gods word, with faith, and with prayer. For first of all in our temptations God must be called vpon, and that seruently and hartilye. Gods threatenings must be set before the eyes of our minde, to fray vs from sin. We must forthinke what euil may insue vpon the committing of wickednesse. Wee muste call to minde the examples of Gods wrath, whereof there is store in the holie scriptures. Then is not the overlustinesse of the fleshe restrayned aillonly by fasting and spare dyet, but muche rather (as I saide afore) by indouering to subdue, or (as the apostle termeth it) to mortifye the lustes & sinfulness of the flesh, by arming our selues with Gods worde, faith, & prayer, and with the rest of the spirituall weapons wherof saint Paule speketh to the Ephesians. And if all these meanes boote thee not, (how-



be it that thou must not leave off though thou speede not at the first, the last shote anker that remaineth for thee to flee vnto, is honest & lawfull mariage graunted of God to such as haue not stay of themselves, according to this saying. For anyding of whoredome let every man haue his wife, and againe, It is better to marrye than to burne. But what if the flesh be still inclined & prone to aduoutrie euen in mariage, as sometimes it hapeneth? God almightie shielde vs of his merrie from so greate mischiefe, and from so cursed and ougly wickednesse. For surely that were not nowe a simple prouocation of the flesh, whose infirmite wedlocke might remedie: but rather a temptatiō of the diuel, inforcing to wicked and abhominable lecherie. And therefore with great stoutnesse must that enimie be withstoode, so as we must neuer giue him leaue to find vs idle or weltring in sloth full ease, but be alwayes occupied in godly exercises and labours. And in especially wee must take diligent heede, that we out of hand discharge our mindes of all filthye thoughts and of what so euer else the diuel prompteth vs withall and putteth in our heades, so as we feede not our owne humors with them, ne stand long musing vpon thē, but flee apace to

Gods

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11

Gods helpe, pouring out our prayers before him, and drying out those euill thoughtes, with better thoughtes, as one nayle is driuen oute with another. Call to mynde the shortenesse of this life, the approaching of death euery minute of an houre, the Iudgemente seate of the Worde, the paynes of hell, the fyre that shall neuer bee quenched: And contrarywyse, the innumerable benefites of God, the crosse of Christe, the dwelling of the holie Ghost in vs, and the Angels that are appoynted of God to shield vs, the thanke and reuerence of whom ought to restrayne thee alwaies from wickednesse, forasmuche as they are ever present with thee, hauing a continuall care of thee, and furthering thee vnto al goodnesse. Also bethinke thee of the sayings of holy writ, whiche do threaten Gods wrath for whozemongers, aduouterers, & al others that are defiled with like wickednesse. For what meaneth the sixth comaundement, by sayinge. Thou shalt not commit aduoutrie? Verily it forbiddeth all vncleannesse and vn honest lusses, and it requireth honestie and chastenesse, and therewithall temperance and sobrietie, whereby this cleannesse bothe of minde and bodie is maynteyned. What sayeth Paule? Neither whozemongers, nor aduouterers,

aduouterers, nor nycelings, shall inherite the  
kingdome of God: againe, ye knowe that no  
whozemonger or vncleane persone hath anye  
inheritance in the kingdome of Christ and of  
God. Herunto also belongeth this saying:  
It is the will of God that you should be holy  
and abstaine from al fornicatione. And this,  
Eschewe whozesome: what so euer other sin  
a man committeth, it is without his bodye:  
but he that committeth whozesome, sinneth  
against his owne body. Herunto also pertaineth  
this saying to the hebreues: Honorable a-  
mong all men is to be chaste, & vnderplea-  
red: but whozemongers & aduouterers God  
will indge. Remember what that chaste and  
harmefull yongman Jacobs sonne answered  
to his mistresse, when she would haue had him  
to be naught with hir. How may I (quod he)  
do this so great wickednesse, and not sinne a-  
gainst God? Perce how the feare of God  
calleteth Ioseph from naughtinesse. And anon  
after, when his mistresse would haue compell-  
ed him, he fled away from hir & left his cloke  
in hir hande. Likewise Susanna being led  
by the feare of God, choze rather to dy a sham-  
full death, than to consent to aduoutrie. And  
Sophronia of whom Eusebius writeth, strake  
hir selfe through w<sup>th</sup> a knife, to the intent shee  
would

would not be defiled with whoredome. Cal too minde how greuously God punished David for aduouerie. Remembre howe the tribe of Benjamin was slayne almost euery mothers sonne, for defyling a Leuits wife: and here I omit a thousand other mo, bycause I wil not be to long. Here peradventure y<sup>e</sup> wilt answer, that thou callest all these things to minde, and yet art not able to withstande thy flesh, or to brydle thy lusts, that thy continuall praying vnto god doth not gretly auayle thee, that thy paynefull studying, thine honest exercises, and thy godly occupying of thy selfe, do nothing profit thee, & finally that thine often abstinence, fasting, & watching, thy sobernesse, aduisednesse, and continual keeping of companie w<sup>th</sup> good men that loue god, do boote thee nothing at al. Wretch that I am therefore, what shall I do, sayest thou? I see brother, I see whosoever thou art, that thou bearest with thy selfe too much: surely thou art too fleshly mynded, sith y<sup>e</sup> not euen wedlocke the wholsomest remedie of all others, and ordeyned of God for the redresse of suche diseases: (as the Apostle declareth) can quenche thy lust and call thee backe from whoredome.

Therefore suche cowardlynesse and nycesse of minde must be put awaye, and thou must



must wrestle lustily against the motions of the flesh, with invincible courage of Gospel-like minde, and not soade thy selfe in thine owne feeblenesse. Streyn thy selfe, not only to beare the brunt and assault of a short time, but also to beare out the lingering tediousnesse of long continuynge temptation: neither fainting as overcome or tyred with the diuels long holding out in assaying thee, nor despayring of Gods helpe, who doubtlesse will succour thee in tyme conuenient, as sayeth the Psalmist. He is too tender a carpetknight, which will needes haue victorie of his enemy, without putting of himselfe too any streesse or labour. No man is crowned (sayeth the Apostle) except he performe his challenge lawfully. And truly I confesse that mans weakness is ouer great too withstand the flesh and the Diuell, if hee haue an eye too his owne strength: but yet (as sayeth the Apostle) wee be able too doo all things through Iesus Christ, who strengtheneth vs. Therefore let vs leane to the help and defence of Christ, let vs humbly pray to Christ for his assistance, let vs continually and incessantly beseeche God the father for our Lorde Iesus Christes sake, that he suffer vs not too be overcome of temptation, but rather that hee deliuer vs from



from euill, that is to say from the Diuell,  
for his sonne our sauiours sake, according as  
Christe commaunded his disciples to pray.  
And let vs not doubt but that when we aske  
so according to his will, God will heare vs,  
and that he is able to doe abundantly aboue  
all that we can craue or wishe. Remember  
that when thou wast baptized, thou diddest  
enter thy name into the musterbooke of thy  
captayne Christ, and wast sworne vnto him:  
that thou promisedst to serue him in his wars  
all thy life long, and that thou forsokest the  
worlde and the Diuell. Now therefore sticke  
stoutly to thy tackling, and shewe thy selfe a  
man, whensoever the case requireth it at thy  
hande, in this so greate incounter agaynst the  
Diuell. Thinkest thou that thou shalt bee  
crowned without getting the victorie? Or  
that thou shalt get the victorie without bat-  
tell? Or that thou shalt fight without eni-  
mies to assayle thee? And what else is there  
challenge in the end, but ground of euerlasting  
glory, if thou buckle thy self to the battel with  
a stout and princely courage, vpon trust of  
Gods help? Go to the, be ballat in the Lord,  
and in the mightinesse of his strength, as the  
Apostle counsaileth the Ephesians to be. Put  
on the whole complet armoure of God, that  
thou

thou mayest be able to stande against the de-  
 uils assaults. Take to thee the shield of faith,  
 wherewith thou mayst warde all fiery darts  
 of that wicked fende. Take to thee spirituall  
 sword, whiche is Gods word, as the same a-  
 postle teacheth vs: and in resisting the Deuil,  
 looke not alonely to humane weakenesse, but  
 looke for Gods helpe with great assurednesse.  
 How effeminate is he which can not bypde  
 his lust and refrayne from aduoutrie, hauing  
 entred into wedlocke, which the apostle coun-  
 selleth for auoyding of fornicatio? But surely  
 he can, prauently can he, so he bee vnfeynedly  
 minded, and do earnestly indener it, neither  
 cockering his own nykenesse, nor discouraging  
 himself through despayre of the heauely helpe,  
 which neuer fayleth such as pray hartily and  
 continually for it. For God helpeth our in-  
 firmity, so we shake off cowardynesse & sloth,  
 and fight manfully and with stout corage a-  
 gainst Satan: neither doth God at any time  
 suffer vs to be tempted aboue our power, but  
 tempereth the successe of the temptation in  
 such wise, as we may be able to beare it out,  
 (as saith Paule:) nay rather he giueth vs vic-  
 torie of our enemies by our lord Iesus Christ  
 if we flee to him for succor, and call vpon him  
 trustfully for helpe, without any doubting at  
 al

all, as sayth saint James. **B**ut let vs proceed to the rest of the vices among which the first that encountereth vs is the vice of the belly and the mouth which is called gluttonie or dyet. Wonderfully in good sothe is the flesh prone thereto, and is verye loth to be bydeled of it. Soe loath to liue delicately, tenderly, riotously, feastingly, and not spariely, stayedly, and soberly. But the man that is rightly well disposed and feareth **G D D**, perswadeth himselfe that **Gods** will is to be followed, rather than the flesh to be pampered, and therbyon induceth to re- presse gluttonie and surfetting, with the contrarie vertues of sobrietie, stayednesse, & temperance of dyet. And in deed if we may beleue **Whisttons**, contraries are commonly healed by contraries. Therefore he layeth before him this saying of our God and Lord, **Jesus Christ**. Beware that your hartes be not overloden with surfetting. And likewise this of **an** **Apostles**. Overcharge not your selues with wine wherein is superfluite. Again **Dinn** **kardes** and **Gluttons** shal not inherite **Gods** kingdome. And this saying of saint **Pe** **ters**. Be sober and watch, for your aduersarie the **Diuell** goeth about lyke a roaring **Lyon**, seeking whom to deuoure, &c. And again this

of Clay : Wo be to you that rise early to fall  
to ribbing and to drunkenesse until night, &  
yet may boyle in wine. And the godly man  
hateth and abhorreth these vices of the belly &  
the mouth so much y more, because they pro-  
uoke the flesh (which is to unruly already of  
it alone accord) to whoredome, aduoutrie, &  
such other shamefull deeds, according to this  
saying of the olde Poet, VWhere wine is, not,  
there is no lecherie. Neyther did Terence say  
amisse,

VWhere wine and daintie fare do want,  
Daine Venus games waxe cold and scant.

For this cause Valerius Maximus witness-  
eth, that in olde time the Romane women  
were not acquainted with wine, verily least  
they might fall into any dishonestie, because  
the next stepp of intemperance from wine, is  
wonte to be to unlawfull lecherie. Also in  
that triller of Africa, Venus termeth sobriety  
hir enemy, threatening that she will vse hir  
seruice to disarm Cupid withal. And in the  
Epistle to the Romans, Paule hauing made  
mention of feasting and drunkenesse, dothe  
by and by (without putting any other words  
betwixt) adde wantonnesse and vnchastite,  
poynting as it were with his finger, that these  
do comonly followe of the other. And that is  
euen the very cause, why the holy men were  
wont to fast so often & so long in olde time:

namely



namely to the intent they might by any mea-  
nes the easlyer withstand the ouerlustinesse of  
their flesh, repress the rage of it, brydle the  
lust of it, kepe y filthy desires of it in awe, and  
finally weaken and subdune y force of it. And  
notwithstanding this their seeking of remedie a-  
gainst y vntunings of their flesh by abstinence  
& fasting, & theyr indenoing to liue after a  
sort out of y flesh being styll in y flesh, & in  
manner to ouermayster nature: yet neuerthe-  
lesse they resorted humbly vnto God for helpe  
and succour in that harde encounter, & prayed  
vnto him continually, reposing more hope &  
trust in gods defence thā in their own fasting.  
The same do I counsell thee to do whosoer  
uer thou beest.

Now let vs speake of ydlenesse wherunto  
our flesh is very prone. It is wise, as which sin-  
deth nothing sweeter thā slothfulness, sloping-  
lazinesse, vnlustinesse, loytering, drowzinesse, &  
lithernesse. It liketh hit wel to do nothing, & to  
be cumbered in no businesse, but to rest frō all  
care & soyle. But y man y is godly & no lesse  
a christian, in dede than in name, beareth in  
munde y idlenesse is cause of al noughtinesse:  
& specially y filthy lusts are nurished wth y  
and ydlenesse, as one witnesseth in a trage-  
die. And therefore rightly doeth the wittie

Doet say in the Remedy of loue.

By myn aduice shunne idlenesse the first of all.  
For idlenes breedes loue, & loue in state maintains.  
It is both cause, & food wheron the mischief feeds  
Take idlenes away and Cupids bowe is broke.  
And al his bronds lye quencht, both yoyd of heate  
and light.

Hereto belongeth that which followeth a-  
none after in the same place.

And thou that seekst end of loue, be doing still,  
And thou art safe for loue gines place to painful  
soyle.

Demandest thou wherfore Aegillius wedlock brak?  
The cause apparant is, he lye in idlenesse.

Full trinne doth Lucian shewe in his dia-  
logue of Venus and Cupid, that loue and althy-  
lud can take no place in them that neuer rest  
from labour, but are alwayes occupied about  
some businesse and worke. For any manne  
may easily see, that y is the mark which y di-  
aloge ameth at. Besides this, idlenesse dothe  
commonly cause vs to delight in feasting &  
fellowshippes, to follow ryot and frolicking,  
to spende whole dayes in playing at dice, to  
seek to make ourselues merry with fond talke,  
shallow iesting, and wanton and scoffing  
speeches, to delight ourselues with games &  
sports, and with such vices, noyes, and play-  
ing vpon instruments, as are faine both in  
wordes, deedes, and gestures: and more ouer in  
daucing, frisking, and al manner of leaping,  
and

and finally to runne headlong into al kind of  
 voluptuosenesse, and vnclynnesse, as daily  
 experience teacheth, and the matter it selfe be-  
 trayeth openly. Therefore thou shalt do wel  
 and rightly, if thou be alwayes occupied  
 about some honest businesse, as in studying;  
 in reading, in following lustily the doings  
 of thy vocation, and therewithal poure out  
 thy prayers oftentimes vnto God, and crye  
 vnto him for helpe: likewise if thou thanke  
 God for his benefits, and if thy minde turne  
 continually vpon the shortnesse & vncertaine-  
 tie of this life, vpon the looking for death al-  
 most every minute, vpon Gods iudgement-  
 seate, vpon the paynes of hell, and vpon the  
 ioyes of the heauenly kingdome. Again, if thy  
 minde bee occupied in often musing vpon  
 Christes coming in the flesh, vpon his  
 suffering of death for our saluatiō, vpon his ry-  
 sing again vnto life, & vpon his ascēding into  
 heauen. And finally, if thou be not idle at any  
 time, but alwayes occupied in some exercise.  
 And if thou haue nothing to occupie thy selfe  
 vpon at home, (and yet how can that be?) get  
 thee to some Church, bee at the hearing of  
 some sermon, bee at the comon prayers eether  
 mornings or eueninges, sing Psalmes & hym-  
 nes to God in the congregation of the godly.

be present at the churchning of children, & toine  
with others in praying, followe some coyle  
to burial, and cal to minde thine owne frail-  
tie, talke with thy godly acquaintance con-  
cerning diuine things; call the poore to thy  
table; visite the sicke; comfort them; incorage  
them to death, or do some other thing belee-  
ming a churistian man. And so thou shalt not  
be in perill of yeelding to the temptations of  
the flesh or the Diuel. For I am afrayd lest  
the getting of thee into the countrie, thy wal-  
king about thine owne groundes, the doing  
of some handworke, the going abroad a hau-  
king, hunting, & fishyng, the tending of gar-  
dines, & such other things wil helpe the mat-  
ter very little. But yet are not those things al-  
so without their comodities: & it is better to  
do those things than to doe nothing. For in  
doing nothing men learne to doe euil, accor-  
ding to Caroes oraele: Every ydle body is ful  
of conceyts, sayth the holy man: & (as I sayd)  
the vnnearurable desire of feasting and ga-  
ming, with gluttonie & surfetting, do spring  
of ydlenesse. And out of them flowe whore-  
dome, aduoutrye, and other synnes worthy of  
euerrlasting punishment: as witnesseth holy  
writ. Therefore by al meanes eschewe ydle-  
nesse, and assuring thy selfe of Gods helpe, re-



like the fleſhe which is forward of it ſelfe to  
polteneſſe, lazineſſe, and ſlothfulneſſe, and at-  
tareth thee ſweetly the ſunto.

Now let vs come to the vice which alſo  
is reckoned of the Apoſtle among the workes  
of the fleſh, namely to wrathfulneſſe or deſire  
of reuenge, wherewith there is no man but he  
is ſometime, yea & that very often cumbered,  
ſome man more and ſome man leſſe, accor-  
ding as every wannes nature is. For partly  
al men, but ſpecially thoſe in whom choles  
aboundeth, are moſt of al ſubiect to that vice.  
Therefore let every man endue himſelfe with al ear-  
neſtneſſe, to reſſeſſe that affection as much as  
he can. And by cauſe (as one ſaith) the minde  
is commonly overtaken of anger, before rea-  
ſon can prouide to diſappoint it, let every man  
reclayme him ſelfe long afore, & continually  
be thinke himſelfe how to reſiſt y<sup>e</sup> affection, &  
not to doe any thing in anger. Let him ſay to  
himſelfe this ſaying to y<sup>e</sup> Romans: Dearly be-  
loued, anſweare not your ſclues, but byddle your  
anger. And this to the Ephesiſians: Be angrie  
and ſin not, let not the ſun go downe vppon  
your wrath. And ſith we reade that many of  
the beaſtmen of old time, were wont to  
byddle their anger in incredible modeſtie and  
grauely more it not a ſhamefull & vberneſly  
thing for vs chriſtians, if Gods will I ſhould

not desire þ thing as our hartes whiche reason  
 thome at thins, mainly þ we shuld not yeld  
 to that incumberace of minde. For although  
 this affliction cannot be plucked by by the  
 roote, and quite and cleane taken away, it is so  
 deeply planted in us, yet against such rage be  
 we restrained, as it were by delch, and not  
 let loose. And that byeth (partly) even in a  
 certaine willingnesse inforcing of the minde  
 by reason in duer and diligent beed taking,  
 of our croise, myndfulness, and custome, and  
 much rather reason and discretion, doe great-  
 ly ppehude in this behalfe. but specially in  
 Gods helpe and grace, if a man craue them  
 humbly with earnest supplicatio and prayer.  
 And anger is to be restrained and with stood  
 at the first brynt, so much the more, because o-  
 ther evils do breed and grow of it, as hatred,  
 animosity, and steps, which fight for butte a-  
 gainst the chyll impossession, and where with  
 the forme of God, which we haue his to be better  
 by what qualitee, teaching them almost euer  
 where to magnifye in an all loue & charitie.  
 Now there are yet other vices of the flesh, where-  
 of I haue litten in their due place, and speci-  
 ally ppehude, some will haue in ppehude,  
 whereby it cometh to passe, that our hartes  
 forget God, so as we intende not, neither to  
 doo it, nor to be it, and so we shall

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call hartily vpon him, nor to giue him thanks  
for his benefits, nor finally feel his wrath to-  
wards vs for sinne. we giue our selues to the  
furthering of our saluatiō in feare and trem-  
bling, by minding the amendmēt of our life.  
In this case the godly man must strayne him-  
selfe, both to shake off that carelesnesse which  
accompanieth prosperitie, and also to retaine  
modestie, and to repress his ouertustinesse, by  
considering with him selfe that all things  
may be turned vpside down in the twinkling  
of an eye if God list. And bycause that like as  
the fleshe becommeth proude of prosperitie, so  
it droupeth in aduersity, or else taketh it vnpa-  
tiently. Let the mā y<sup>e</sup> feareth God, kepe some  
measure in that behalfe also, & not wrinke in  
hart, nor pync away with sorrow & heavines,  
nor yet stoune and chafe against God. But  
let him ever behight himselfe amendment of  
his state, vpon trust of Gods goodnesse, & cal  
vpon God with greate assurednesse through  
the mediator Iesus Christ.

Among the vices or rather (as the Apostle  
termeth the) works of the flesh, we must chief-  
ly reckon conetousnesse, which is a lusting af-  
ter another mans goods & not after his owne.  
For the flesh doth willingly take his owne ad-  
uantage, and couet other mens goods. Hence  
spring wythnesse, craft, deceitfulnesse, conse-

nage, extortion, theuerie, & such other naught-  
 tinesse. But the godly man beareth in minde  
 how it is forbidden in the ten commande-  
 mentes, that he shoulde not couete any other  
 mans goods, neither house, nor wife, nor man  
 seruaunt, nor maydservant, nor Dre, nor alle,  
 nor aught els þ is his neyghbours. Neither  
 is he ignoraunt howe the Apollle saith, that  
 couetousnesse is the roote of all mischiefe. And  
 therefore he laboureth by al meanes to keepe  
 downe his affection & lust of the fleshe, & so he  
 haue meate & drink, & cloth to couer his body,  
 he is fully perswaded that he ought to holde  
 himselfe contented w them. Thus much con-  
 cerning þ Fleshe, which is wont to stir men  
 vp, and to thrust the forwarde to followe &  
 enioye al manner of pleasures, to deale un-  
 honestly & naughtily, and finally to giue the-  
 selues to overcome all vices and leudnesse.  
 Whole vntamable prouerselle to concepi-  
 scence. whosoeuer hath overcome, hath doubt-  
 lesse attained the greatest and most glorious  
 victorie that can be concerning which matter  
 one of þ ancient diuines writeth thus: There  
 is no greater victorie (saith he) tha that which  
 is gotten of a mans owne lusts. He þ hath  
 overcome his enemye, is stronger, howbeit tha  
 another man, but he þ hath overcome his  
 own lusts, is stronger than himselfe. He that  
 hath



ouerthwon his enemy, hath vanquished but a  
 forayner: but he þ hath tamed his owne lust,  
 hath subdued a household enemy. It is easier to  
 overcome any mischief than voluptuousnesse.  
 For al other are terrible, but this is sayre spo-  
 ken. He þ vanquisheth his lustes, triumpheth  
 ouer sin &c. The Apostle wilteyth to mortifye  
 the deeds of þ flesh by the spirite, that is to  
 say, to fight with all our harte and with all  
 earnestnesse of minde, against the sinfull lusts  
 whereunto our flesh is naturally forwarde,  
 so as we indeuer to bridle the flesh which is  
 prone to all vices, and runneth headlong to al  
 sensualitie, and after a sorte offer violence to  
 our owne nature, in crucifying the flesh  
 with the affections & lustes therof, as the same  
 Apostle saith. For if ye liue after the flesh  
 (sayth hee) ye shall dye: but if ye mortifye the  
 deedes of the flesh through the spirite, ye shall  
 liue: For they that are gods childre, are led by  
 Gods spirit. Wherby he sheweth, that such as  
 follow wicked lusts, & restraime not their sin-  
 ful motions with the feare & dread of God as  
 it were by bridling them, shal be in danger of  
 gods wrath & of endlesse death. For we must  
 fight fiercely against the motions of the flesh, &  
 not do any thing against conscience. For þ do  
 they which wittingly & willingly rush forth  
 of

of set purpose into sin & wickednesse, breaking Gods commandementes, thinking through fayntheartednesse, & drying away & (as saith y<sup>e</sup> Apostle) discouraging the holy spirit of God. Heretobelongeth this saying of the same Apostle, let not sinne reign in your mortal bodie, that you should obey it in the lustes thereof: nother yeelde yee your members to sinne, as weapons of unrighteousnesse: But giue ouer your selues to god, as raised from death and giue ouer your members as weapons of righteousness vnto God. And again. They that are after the flesh (sayth he) do minde the things that belong to the flesh: & they that are after the spirit, do minde spiritual things. Surely to be fleshly minded is death, but to be ghostly minded is life & peace: bycause that fleshly mindednesse is enmitie against God: for it is not obedient to Gods law, neither can be. They therefore that are in the flesh cannot please God. The same Apostle, to the Galathians sayth thus: Walke in the spirit & yee shal not fulfil the lustes of the flesh. For y<sup>e</sup> flesh lusteth against the spirit, & the spirit against y<sup>e</sup> flesh. And those two are at strife one against another, so as yee cannot do what yee woulde. And again: They that are Christes, haue crucified the flesh with the affections & lustes

lusts thereof. To be short, the Apostle warneth  
us almost every where, to kepe continual battel  
against the Flesh when we be once regenera-  
ted, and to stryue wthal earnestnesse to holde  
downe and subdue the sinfulness and cor-  
ruption of our nature sticking still in our  
Flesh by the spirite of God, to crucifie that old  
man of ours with Christ, to cleanse away the  
olde leuen dayly more and more, and (that I  
may be the Apostles owne words) to mortifi-  
fy our earthly members, as lycherie, uncleas-  
nesse, hyenesse, and euill concupiscence. There-  
fore let vs not promise our felicity, rest & safetie  
in this life: we must stand allway as it were  
in battel aray, so long as wee carrie the olde  
man about vs, and we must fyght against the  
Flesh without ceasing, that the bodye of sin  
may be done away and prish, as the Apostle  
saith to the Romans: And they that are sanc-  
tified by the spirite, must not in any wise se  
deale, as some may reigne and beare swaye  
in them: but they must with all force with-  
stande the sinfulness and forward inclination  
to offend, which is bred in them (as  
S. Peter sayth) they must absteyne fro fleshy  
lusts, which wayntaine warre against the  
spirite, and they must not abandon their mem-  
bers as seruaunts for vncleanesse & vnrigh-  
teousnesse

onnesse, from leauesnesse to leauesnesse, but as  
 servants of righteounnesse vnto holines. No-  
 ther must they runne forward with blinde  
 brayde whither so euer the flesh directh them;  
 nor heape sinne vpon sinne: but they muste  
 fight (I say) continually against the flesh as  
 long as they liue. They must subdue theyr  
 naughty affections, and not cocker themselves  
 in their ouercednesse, nor giue heed to their  
 lustes. Finally we must by al meanes ende-  
 uor, to put off y<sup>e</sup> old man according to y<sup>e</sup> for-  
 mer conuersation which is corrupted w<sup>th</sup> deces-  
 sful lustes: & to be renewed in the spirit of our  
 mind, so as we put on the new man, which is  
 created to Godward in true holinesse & right-  
 eounnesse, (as Paule saith to the Ephesiatts)  
 I say, to put off the olde man with his deeds,  
 and to put on the newe, which is renewed to  
 the knowledge and image of him that made  
 him, as the same Apostle sayth to the Colossi-  
 ans, and lastly to forsake all vngodlynesse &  
 worldly lustes, and to liue soberly, by sightly,  
 and godly in this present worlde, waiting  
 for the blessed hope and glorious appearing  
 of the great God and saviour Iesus Christ,  
 who gave him selfe for vs to redeeme vs fro  
 all vnrightheousnesse, and to cleane vs for  
 a peculiar people to himselfe, that we myght  
 be



be followers of good woꝝkes, as the same A-  
postle writeth to Titus.

I will adde this one thing more, before I  
make an ende. There hath bin some scryfe in  
our dayes, who are rightly to bee taken for  
fleshly, and who for ghosly. I wil touch the  
matter shortly. He therefore is sayde to bee  
fleshly, whiche strayneth not himselfe to the  
bittermost of his power, to keepe downe the  
corruption and naughtie affections that are  
in the fleshe, and as it were to purge away y  
old leuen: but is caried by them into al kind  
of leandenesse and wickednesse, and rusheth  
wittingly and willingly against the precepts  
of the ten commaundements: and making off  
the force of god, beareth too much with him  
selfe, being a servant to his bodie, and (that I  
may ble y words of y apostle Jude) walking  
after his owne lusts. Contrariwise he is spiri-  
tuall, which being stirred up by Gods spirite,  
endeuoreth with all his harte to live a holpe  
life, to obey Gods commaundements, to kepe  
himselfe undefyled of the world, to put off y  
old mā, to subdune y sinfulness y is bred in him  
& (as saith the Apostle) to kil y deeds of y bo-  
dy, thoȝ he y spirit and which feeling his self  
striving theragainst, doeth yet after a sorte  
offer violence to his owne nature, and suffereth  
not him self willingly to be overcome of his

owne lesles, in so muche that if he can doe no  
 more, at leastwise he suffereth not sinne to  
 reigne in him, but by on trust of Gods hope,  
 endeavourth to lye out of the flesh being in the  
 flesh: in the meane while be wayling his owne  
 infirmities and weakenesse, and because he can  
 not put away the remnants of sinne that sticke  
 fast in his flesh, he prayeth for haue them par-  
 doned for Christes sake. For let no man looke  
 too puerke up quyt and cleane, or too remoue  
 whole away the hybred corruption whiche is  
 as the roote of all lyes. A wayes there remains  
 some behynd, until the flesh be brought again  
 into dull and continued to nothing. For on-  
 ly death is it that dispatcheth that mischiefe.  
 In respect wherof Augustine sayeth thus:  
 there is alwayes a fighting in the bodie of  
 this death, because the concupiscence wherewith  
 we be bozne, cannot be ended as long as wee  
 live. It may dayly be diminished, but ended  
 it cannot bee. Concerning this difference be-  
 tweene the fleshly & the spiritual man, I will  
 cite a few things out of Irenaeus, who in his  
 fifth booke against the Heresies of Valentinus  
 writeth in maner thus: They that haue the  
 pledge of the spirit, & serue not the lusts of the  
 flesh, but submit theselues to the spirit, & leade  
 their life in all poynts agreeingly too reason,  
 then

them doth the Apostle rightly call spirituall, because Gods spirite dwelleth in them. And after a few other words, the vnion of the soule and bodie (saith hee) taking Gods spirit vnto it, maketh a man spirituall. But as for them that reiect and forsake the counsell of the holy Ghost, & serue the lusses of the flesh, & liue not according to reason, but are caried headlong into all sensualitie, and being vtterly destitute of the breath of Gods spirit, doe liue after the maner of Swine and Dogges: them doeth the Apostle iustly call fleshely, because they mynd nothing but fleshly things, & so forth.

The same Authour anon after sayth thus: For they that are such, doe beare men in hande that they beleue in the father and the sonne, but yet doe they neuer set their myndes vpon Gods word, as they should doe, neyther are they betwisyed with the workes of righteousness: but (as I sayd afore) they liue like swine and dogges, giuing themselves to vncleanesse, gluttonie, and all other vyces. Justly therefore doth the Apostle terme all such men fleshly and sensual, forasmuch as they take not holde of Gods spirite by reason of their vbeliefe and sensualitie, but walke vnreasonably after their own lusses. And y<sup>e</sup> prophets call the cattell & wild beastes: & common custom termeth

meth them brute beastes without reason, and in all the Lawe it selfe calleth them vncleane. And anon after: For the same cause (sayth he) the Lorde termeth them dead men. For hee biddeth them let the dead bury their dead, because they haue not the spirite in them that quickeneth the man. Contrarywise, as many as feare God and hope for the comming of his sonne, and settle the holie Ghost in their hartes by sayth, shall iustly be called men, and cleane, and spirituall, and ghostly, and alyue to God: because they haue the spirit of the father which maketh a man cleane, and rayseth him vp to the lyfe of God.

Many things doth Irenæus alledge there concerning this matter, which are in deed worthy to be red, but yet am I compelled to omit them for auoyding of tediousnesse. Peruerthelesse I thought it good to set downe some parte of them, for the better vnderstanding of the things that I haue alledged out of Paule concerning the Flesh & the spirit, only so farre forth as belongeth to the present purpose.

#### Of the VWorld.

**N**ow followeth þe we treat of þe World, which prouoketh men to many euils, and commonly



commonly ministreth occasions & opportunities  
of all kynds of sin, corrupting nie by example,  
& vndoing the by subtling blockes. First of all  
therfore y<sup>e</sup> World stirreth vp y<sup>e</sup> flesh (which  
of it self cūmeth a matn as is said) to vaine glo-  
ry, pride, & ouerweening. For wheras all of vs  
are naturally desirous of glorie, more or lesse  
according to euery mans dispositio: y<sup>e</sup> World  
quickneth vp, pricketh forwarde, and as it were  
wakeneth y<sup>e</sup> affection by innumerable wayes.  
No man can willingly finde in his hart to be  
vnnoble & vnrenowned, & much lesse to be ba-  
terly despized as a rascal: there is no man but  
he coueteth to place & put him self forth before  
others. And there bee a great sort, who looking  
to be alonly magnified & honored of all men,  
not only despize other mens meanenesse in  
comparison of themselves, and make no reck-  
ning of them: but also doe alwayes, eyther  
by open resistance, or by priuie vndermyning,  
malice, and guile, bite their equals and mat-  
ches, for very spyte and cankered rull will, be-  
cause they enuy their vertue, prayse, and glory:  
as in maner dayly examples shewe. And of-  
fentymes it falleth out, that when wee see  
other men in honour, authoritie, and credite,  
wee also stryue to bee equall with them,  
and whatsoeuer it bee whereby renowne,

authoritie, or dignitie may be gotten, we give  
 our selues to it with might and mayne, to at-  
 tayne the same, and enuy other men for them.  
 For commonly Pryde is accompanied with  
 spitefulnesse. But it cannot be said how great  
 a vice Ambition or Pryde is, nor how many  
 mischiefes spring of it. Therefore that the god-  
 ly man may eschew pride, let him bethink him  
 of this saying of our Saviour in the Gospel:  
 He that exalteth himself shall be brought low.  
 And of this in the Apostle Saint Peter: See  
 that ye haue lowlinesse of mynd settled in you,  
 for god withstandeth the loftie, & giueth grace  
 to the lowly. Therefore humble your selues  
 vnder gods mightie hand, that he may lift you  
 vp when time serueth. Saint Iames as it were  
 poynting with his finger to this saying of Sa-  
 Peters, sayth: Humble your selues in the sight  
 of the lord, & he wil exalt you. There are other  
 textes of scripture besides these, which are able  
 to scare men from pryde. And certesse it is ve-  
 ry hard for a man to asswage and repress this  
 loftinesse of mynd, & to thinke lowly & humbly  
 of himself. For the roote of it is fastened deepe  
 in mans brest, springing out of the blynd self-  
 loue which is ingrafted in all men by nature.  
 Hereof cometh the estimation and trust of  
 our owne vertues, power, and wisdom, and  
 the

the mistaking of mans weaknesse and infirmities. This doth oftentimes breed the despising and oppressing of others. A bzaunte hereof is that vyce wherof the Diuell rather than the world is the breeder, namely the hypocriticall pryde & pharisaicall overweening, where through men doe not only conceyue some singular opinion of their owne righte-ousnesse, but also despise other men as vngodly, in comparison of themselves. Of the which matter there is a parable in S. Luke, wherein Christ speaking of the praying of the pharisee and of the Publicane, addeyth this afterwarde in y<sup>e</sup> end of it, that whosoever exalteth himselfe shalbe brought low, and whosoever humbleth himselfe shalbe exalted. Therewithall agreeth the saying of the blessed virgin and mother of God, that god lifteth up and exalteth the lowly, and pulleth downe the mightie from their seates. But now let vs proceed to the rest.

As the flesh is naturallie givene to eyot, unrulinesse, & wantonnesse: runneth for the world in desireth sundrie furtherances of lust, nourishments of vnstayednesse, and firchones of lecherie to the flesh, adding fyre to fyre, and oyle to the flame. It setteth all kyndes of pleasures before it, and whereas of it owne accord it gapeth to greedily after such things:

it not only quickeneth it vp with the sweete enticementes of them; but also tolleth it on, and holdeth it snared in captiuitie to them. Whatsoeuer the fleshe lyketh, of what sort soeuer it bee, bee it right or wrong, the world both in all poyntes feede the humour of it, most perniciously soothing, following, smoothing, and commending all things, and suffering it to be carped headlong into all mischiefe, by loading the byccs and leuisonelle of it. And verily the World is to the flesh as a fit cover for such a potte, as the proverbe saith: so iump doe they agree together in all poyntes, as a wall shew more playnly in one place. Oftentimes also the World priddeth both causes and occasions of spitting, of backbiting, of hatred, of reuenge, of hartburning, of malice, of anger, of impatience, of enmitie, of quarelling, of slauderyng, of scoldyng, of rayling, and of innumerable other sinnes. And this is so true and manifeste, as it can neither be denyed, nor ought to be set forth with two wordes. Therefore let vs be careful in a readinesse as if we were to some battell, whensoever wee intende to set foote out of doores and to goe abroad. Let vs alwayes be sure to watche vppon our selues and vppon our owne myndes, and when we shall

hane



haue to doe with other men, let vs looke well aboute vs vppon all our sayings and doyngs, as though wee were among the thickest of our enemyes. Let vs eschewe Stages, Barmyngs, Sygghtes, Dauncing scholes, and throngs of people, least anye thyng happen to come in our syghte, whych maye eyther corrupte vs by example, or hurte vs by giuyng vs offence. Thou meetest a woman of verge good fauour and bewtie: beware thou fasten not thyne eyes vppon hir. For hee that looketh vppon a woman to luste after hir, is an aduouterer alreadye in hys harte, sayth our Sauour. Thou meetest with a rayler and a slaunderer: beware that thou neyther say nor doe any thing vnbeseming a Christen mā through anger, nor stryue with him in scoldyng and brawlyng. Vnto these and suche other lyke thyngs the mynde must alwayes bee armed aforehande, that nothing may seeme straunge to vs, nor any thyng happen vnthought of or vnprouided for. For (as one sayth) a lodeyne storme abalsheth men more than the storme that is foresene. For the auoyding of these and suche other things: bycause the shunning of them in the open worlde seemed verge harde: The godlye in tymes paste

did they by themselves in some solitarie place,  
 wher they might be no roome for so many oc-  
 casions and causes of sinning, nor for so many  
 corruptions and stumbling blocks. Not vn-  
 wisely certesse nor vnwarrly did they deale, in  
 myne opinion: but yet if all other men should  
 doe the lyke, who should gouern the common  
 weale? who should ouersee the Church of  
 God? who should trayne vp youth in godli-  
 nesse, nurture, and learning? who should in-  
 courage men to vertue by example? Howsoe-  
 uer the case standeth, yet must thou wrestle  
 with the world where soener thou becommest,  
 vnlesse thou intend to liue altogether among  
 the dennes of wyld beastes, as the men that lo-  
 sed God did, in the noble dayes of the auncie-  
 nt tymes. Whom though thou imitate ne-  
 uer so neerly, yet am I afrayd that thou shalt  
 fynde a world euen without the world, & that  
 the very solitarieynesse shall comber thee more,  
 than if thou leddest thy lyfe where as is most  
 stirring, and foughtest the comyn commo-  
 dities of others. What remaineth then, but that  
 we liue in the world as out of the world: that  
 is to say, y<sup>e</sup> we kepe our selues vnaffected of the  
 world, (as sayth S. Iames) & neyther loue the  
 world, nor the things in y<sup>e</sup> world, as sayth S.  
 Iohn. And as y<sup>e</sup> same Apostle addeth immedi-  
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ally, The things that are in the world are such as these, namely y<sup>e</sup> lust of the flesh, the likings of y<sup>e</sup> eyes, and the pride of life. And by those are meant all manner of lewde desires that fight against Gods law, al inticements of pleasure, all kindes of lulis and likings, all couetousnesse, ambition, straungenesse, all pride full of a certayne statelinesse and bayne braverie, and all troublesomnesse of life. And these in very deepe are the things that wee haue professed our selues to renounce in our Baptism, and from the whiche all men must flee, and keepe them selues pure and vndefiled, at leastwise if they minde to be taken for Christians, and to be so in deepe. For the loue of the worlde and the loue of God cannot agree together, bycause (as sayth Sainte James) the friendship of the worlde is enmitie against God: so that who soeuer will be frende to the worlde, is made an vnfrende to God. Now for the auoyding of the seuerall finnes, wherof bothe the causes and occasions doe spring of the worlde, let every man heare in mynde the sayings of the Scripture: as for example, against hatred and hartburning towards our neybor, this saying of Saint John: Whosoever hateth his brother is a manslayer, and you knowe that no manslayer hath everlasting life abiding in him.

And if any man say, I loue God, and hateth his brother, he is a lyar. Against wrath, this saying of our Saviours: Whosoever is angry with his brother vnadvisedly, shall be in danger of iudgement. Against rayling and mispeaking: Whosoever calleth his brother foole, shall bee in daunger of Hell fire. And this of Paules: Euill speakers shall not possesse the kingdome of God. Against impatiēce and desire of reuenge, this saying of Christes: Loue your enimies, wishe well to them that curse you, do good to them that hate you, and pray for them that hurt you and persecute you, that ye may be the sonnes of your father which is in heauen. And agayne: if ye forgiue not men their misdoedes, neyther will your father forgiue you your misdoedes. I will not pursue these things any further.

Let vs remember that the occasions, and (as yee woulde say,) the handles whereby to take hold of these sinnes, are giuen vs of y<sup>e</sup> world: but the roote of them all is fastned deeply in the flesh: and that the world doth oftentimes cause the vices to brust out, whiche lie hidden within in the flesh. Dung (sayth one) doth not alwayes cast an ill sent: but stirre it, and thou shalt see it. Euen so wee whiche seeme to our selues to bee meeke, gentle, godly, and christianly



christianly in deed, do by and by betwray what  
mee bee, as soone as the worlde ministreth oc-  
casion,

For then true speeche doth from the hart proceede:  
The vizor gone, the thing remaynes in deede.

That is to say, the naughtynesse and sin-  
fulnesse which cleaueth fast to the bowels and  
marce of vs, bursteth out whensoever occasion  
is giuen, and betwrayeth it selfe, so as the secret  
bices that lay hid in the innermost nookes of  
the mind appeare, and the priue thoughtes of  
the hart whiche lay wrapped vp in darknesse  
(as sayth y<sup>e</sup> Apostle) are brought to open light,  
so as a man may now in manner feelee with  
his bandes the faultinesse, stayning, and cor-  
ruption that is bred within vs by nature. The  
worlde sheweth forth riches, welth, glory, ho-  
nor, and pleasure. These stirre vp the inward  
lurking couetousnesse, ambition, sensualitie,  
and other lustes and affections, and betwray a  
man to be farre otherwise than hee pretended  
to be. A man is at a deyntie, fyne and sumptu-  
ous feast, wher there wanteth neyther pleasant  
meate, nor most excellent and noble wine. In  
this case perchance he that tooke himselfe to be  
very sober and well stayd by nature, shal finde  
in him some pronenesse and forwardnesse of  
his

his flesh, to riot and surfeiting. For the vice  
 that lay lurking within, endeavoureth to buell  
 forth into act, vnlesse ye meete it by the way,  
 and resist it and fight against it with all your  
 power, as the wel disposed sort & such as feare  
 God haue bin wont to do. So likewise (that  
 I may alleadge another example) the behol-  
 ding of a laye and wel fauored woman, shall  
 peradventure cause a man (which doubted no-  
 thing lesse before) to feele some filthy incli-  
 nation of his flesh vnto wickednesse, whyche  
 eyther he was utterly ignozant of before, or at  
 leastwise beleued it not to be of so great force  
 to set him on fire. Therefore let no man, let  
 no man (I say) trust too much to him selfe, but  
 let every man suspect himselfe, and acknow-  
 ledge both the wonderfull forwardnesse of the  
 flesh vnto all sin and wickednesse, and also the  
 weakenesse and frailtie of man to withstande  
 it: and to the intent he may eschue the sinnes  
 them selfes, let him (according to the comma-  
 nding) eschue the occasions of sin: but yet let  
 him in any wise call alwayes vpon God for  
 help and succour, and so liuing in a cleane  
 body, let him labour and travel towards hea-  
 uenly things in his mind. And in respect  
 hereof, looke what vices every man is most giue vnto  
 by nature, let him diligently shun both the  
 causes

causes and occasions of them in the world. Let him forbear the fellowship, familiaritie, and company of vnchristians, let him not willingly be at any sumptuous and excessive bankets, feasts, or meetings, vlesse hee bee in manner compelled. And if he must needs be at them, let him be well ware of himselfe, that he neither do, nor say any thing there, whiche may iustly as ill become a Christian, as it may perhaps well become the libertie of feasting. At a word, let the godly man indeuer this at all times, and all places, that (as sayeth Sainte James) he may keepe him selfe vndefyled of the world. Although this be easier to be spoken than to be done, yet may it be done in part by the help of Gods grace. Let vs streyne our selues earnestly to the uttermost of our power, and out of al doubt God wil further our endeavour. Let vs remember how Saint Iohn sayeth, that the worlde passeth away with the lust thereof: but hee whiche doeth the will of God, endureth for euer. Wherefore let vs not loue the worlde, nor the things that are in the world, though they seeme neuer so fayre and full of all kind of sweetenesse. Of which sorte are these things wherewith the world is wot to intrappe men vnwares: filthy pleasures, shamefull lecherie, glittering and sumptuous furniture

furniture of feastes, deyntynesse of meates, riches, welth, dominion, power, honoz, greatness, glozy, dignitie, and (to knit by the matter in fewe wordes,) the delightes of the flesh, the pleasuringes of the senses, the allurementes of the eyes, and the pryde and pomp of life. As for all these things, the wel disposed man that feareth God, deemeth them not to be true and substantiall goodes as they be commonly taken to be, but emptie images of good things, or rather some iuggling trickes, and euen as a popsoned and deadly hony, or else a deathfull draught of methe, as the Proverbe sayth: and therefore he refuseth, forsaketh, and skorneth them, and (as Saint Iames counselleth) keepeth him selfe vnslayned of the world, and (as sayth Saint Peter) fleeth from the corruption of lustes that is in the world. He knoweth that all the world is set vpon naughtynesse, as John witnesseth. Therefore according to Saint Pauls doctrine, he seeketh the thyngs that are aboue, hee careth for the things that are aboue: he passeth not for earthly thyngs, nor for the things that are put to him by the world, whiche he is not ignorant that hee renounced in baptim; together with all the pompes, allurementes and pleasures thereof. And all these things dothe the wel disposed man



man streyne him selfe to doe, vpon trust of Gods help. But yet for all that, it is a thing of great difficultie and laboꝝ, by reason of the naughtinesse and sinfulnessse that is thoroughly settled and rooted in his corrupt nature: wherethrough it cometh to passe, that looke what leaueynesse and wickednesse so euer the Worlde occasioneth and offereth, the fleſhe dothe greedily catche holde of them out of hande without ſlicking at it. For the senses and thoughts of mans hart are ſorwarde to naughtinesse euen from his childhoode: and all the imaginations of his minde are bent at all tymes vnto euill, as that graue Authour Moyses witnesseth in Genesis. Great therefore and paynefull alwayes is the godlye mans fyghting agaynst the pronenesse of his owne fleſhe vnto sinne, whiche is vtterly incredible, and agaynst his owne weakenesse in withstanding the allurements of the worlde, by reason of the vntweeldie and vnbrideled moodes of y<sup>e</sup> fleſh, which willingly followeth, (I will not say outrunneth) whithersoener y<sup>e</sup> world calleth it, & giueth no care eyther to the ſouereintie of the minde, or to the commaundementes of God: in ſo muche that Paule sayde truly, I knowe there dwelleth no good in me, that is to say, in my fleſh: for, to be  
willing

willing is present with me, but I find no ability to doe thee good: for I doe not the good which I am willing to do, but I do the euill which I am loth to do. And a little after: I agree to Gods lawe (sayth he) as in respect of mine inward man: but I see another law in my members, which warreth against the law of my minde, and leadeth me prisoner to the law of sinne that is in my members. Wretched man that I am, who shall let me free from this body of sin? I thanke God through Iesus Christ our Lord. Thus much hitherto.

Now then that the world doth both marre with examples, and bnde with stumbling-blocks, for asmuch as it is out of all doubt, I neede not to vse many wordes to make it playne. A poore womā sees a rich Lady glittering in golde and purple, and clad in apparell of sundry colours, and by and by she being inflamed with desire of like gaynesse, stretcheth hir selfe beyonde hir ability, & hathe no measure of hir costlinesse and superfluitie. So great mischief is there in example, whereof the world yeeldeth occasion. In the meane while there is no more regarde had of that which the Apostle Saint Peter sayth, than of the man in the Moone, as sayth the proverbe. His will is that the attire of Christian women

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men shoulde not be outwarde, in brayding of their heare, in wearing of golde, and in apparel of costly rayment, but inwarde and secret, that the inner man whiche is in the harte, bee cleare from all corruptnesse, so as the minde bee mylde and quiet, &c. Also Pauls minde in his Epistle to Timothie is, that wiues shoulde clad themselves in sobye apparel and attyre, with shamefastnesse and chastitie, not with curling of their heare, not with golde, not with pearle, nor with sumptuous rayment, but as becommeth women that shewe forth godlynesse by good workes. Besides this, the vice, wickednes and leaudnesse wherewith the world doth alwayes swarme and overflowe, do often hurte by example, casting stumblingblockes in mens wayes, and ministering occasion of falling, as, Flauish and riotous expences, dayly bellycheere, glorious and fine furniture of feasting, ravishing and deflowring of maydens, aduoutry, incest, Church robbing, blaspheming of God, and specially these, swearings, cursings, & bannings, by the crosse, woundes, and bloude of Christ, which alas are too common and rise nowadayes. I omit howe the world inhonorith byces with the names of vertues, calling yot liberalitie, vnshamefastnesse, valyant courage, stubornnes, stoutnes: & crafty deceitfulness, slynesse

C. j.

nesse of wit. Contrariwise they deface vertues  
 with the names of vices: calling stayednesse,  
 sturdinesse: thristinesse, nigardinesse: sham-  
 fastnesse, sheepishnes: mildenes, cowardlynes:  
 and warenesse, fearefulnesse. How manie bee  
 there thinke you, which to eschewe the reporte  
 of too much sparing and nigardship, doe after  
 the example of other men, mayntayne princely  
 cheere, and fare for a Pope, with al sumptuous-  
 nesse and roialtie? Thus the world mi-  
 nystreth both cause & occasion, wherthorough,  
 they that else woulde liue soberly, thristily,  
 and stayedly, do liue ouerdaintily, synely, &  
 sumptuously, to the intent to scape disprayse.  
 So likewise ye shal finde other some, which  
 to eschewe y<sup>e</sup> reporte of cowardlynes & saynt-  
 hartednesse, bycause it is couēted an valsemely  
 thing for a man to be so, wil rather reuenge  
 iniurie than forgiue and forget it, and rather  
 go to lawe than lose any peece of their right.  
 For the world doth commonly terme patience  
 by the lende name of cowardlynesse and lasi-  
 nesse, and deeme the desire of reuenge to be a  
 kinde of valiantnesse and stoutnesse meete for  
 a man. To be thorte, after the same sort there  
 are innumerable, who to eschewe the brute of  
 pouertie, bycause they take that to be reproch-  
 full, doe seeke goods by all meanes possible.

whi-



whether it be by perurie, blurie, by any other  
 leude wayes, not passing at all howe they  
 come by them, so they may haue them. For if  
 any doe buy by riches by heeke and by crooke,  
 and liuence themselves to the victim of so  
 get abundants of wealth, those both the world  
 deeme to be men of forcall and pollicie, and re-  
 spected almost them only to be wise and out-  
 prouid, and to be accounted of. As for honest  
 power, it despiseth it, making no reckning  
 of such wealth to be not by all meanes possible.  
 And by this mannering it with desire of wealth  
 and riches, it bringeth to pass and obliueth,  
 that like as in all other things, so also in this,  
 men direct the boundes and deuices of their  
 whole life, chiefly by the iudgement of the  
 world, and beglitt the christianauities  
 beauring doctrine of God, running lightly  
 and wantonly in to all sin, corrupted by example  
 one of another. Take what I haue sayd of  
 riches, thinke the same to be spoken of power,  
 dominion and authoritie: to the atteynement  
 of which things whosoever do beede themselves  
 with all their harte, them doth the world gaze  
 & gaze at above all others, as men of greatest  
 corage. Whiche dealing when well disposed  
 men and such as feare God doe see, who else  
 are wont to despise such things, and to make

none account of them: they also are somewhat mowed at it, and tickled with a certaine desire of the same things, the whiche (notwithstanding) they doe easily put away and shake off by and by, in respect of Gods will, which they labour to obey. To be shor, which way so euer a man turne him in the worlde, and undoubtedly he shall euery where meete with some: what, whereby the mindes of the godly may be sore offended, if they take not heede, and which may wonderfully defyle, attempt, and mar them, with the foule infection of any sone example, bee they neuer so pure, sound, and cleere: so as a man may rightly say, that the worlde is (after a sort) the wide gate & broad way that leadeth to destruction, and is wont to be alwayes troden & haunted of most men, wherof our Saviour maketh mention in the Gospel. But I will not stande any longer vpon these things.

### Of the Diuell.

**T**hen let vs come to y<sup>e</sup> third enemy, which is at deadly foade with vs continually. Vtily he is y<sup>e</sup> old serpet, which is called Satan and the Diuel, as Iohn writeth in the Apocalips. This is hee that rauingeth continually vp and downe in Chrystes sheepefold,

as

as an hungerstarued Tyon seeking whom to deuour: Whom Peter willetb vs to withstand stoutly by sayth. This is he that leduceth the whole worlde. This is the authoz of Sinne; which allured the first father of mankinde into decept. This is he whō our sanioz witnesseth in a certaine place, bothe to haue bene a murderer from the beginning, and also to be a lyer, and the father of Lyes. This is hee of whome John saith, The diuell sinneth from the beginning. This is bothe the prince of the worlde, as Christ termeth him in John: & also the euill, wherefro we desire in the Lords prayer to be deliuered. He therefore (to come to the matter) not only tempteth vs to the meane vices and wicked doings, suche as I haue reherſed alredy, and whereunto both the fleſhe of it owne accord is foze ward, and the worlde miniſtreth innumerable cauſes and occasions: but also laboꝛeth to dꝛiue and inforce vs to ſome greater ſinnes and horribler wickedneſſe, as Epicuriſh contempt of God, the neglecting of gods word, vabeleeſe, diſtruſt, often deſpayre, falſe perſwaſion of ourſelues, truſt of our owne ſtrength, wilfull ſubornneſſe in euill, blaſpheming of God, the diſtanning of the knowne trueth, hypocriſie, ſuperſtition, Idolatrie, periurie, treaſon, aduocatrie, inceſſe, murder, kylling of a mannes

owne father or mother, inuoysonyng, witch-  
 craft, and other infinite sinnes, & such wicked  
 and bugodly deedes; as cannot be conteyned  
 within any number. He laboreth to infeeble  
 our trust in God, and also to weaken or ra-  
 ther to take quite away the hope of our salua-  
 tion, and to quench our loue towardes God,  
 and our charitie towardes our neybour. To  
 bee shorte, hee neuer leaues assaulting of vs  
 both within and without: hee preasseth, and  
 pursueth vs, and neuer giues vs any respite  
 at all. And whome he cannot ouercome by  
 sodaine assault, them he induozeth to tye to  
 long continuance and with holding on stil.  
 He prompteth our mindes with filthy, sham-  
 ful, and wicked thoughtes, and inflameth vs  
 with sondrie beates of lustes within: and af-  
 terward he trumpeteth such things in our way  
 outwarde, as may easily eyther corrupt vs  
 by example, or offend vs onwarde eyther in  
 word or deede. Finally he trieth al the ways  
 to the woode, that looke to what vice a man is  
 most prone by nature and custome, hee may  
 throwe him headlong into it, and so finally  
 destroy him. And not that onely, but more-  
 ouer he laboureth by all meanes to coniecture  
 and knowe what euery man thinketh in his  
 owne minde by some outwarde signes and



tokens. Therefore of all things it is the hardest for a man to resist his so sundry & great temptations, vnlesse god helpe our infirmity. And the diuel assaulteth vs not only in respect of the minde, that is to witte, by prouoking vs to innumerable sinnes, and by thrusting vs headlong oftentimes into most horrible wicked deeds: but also indeuozeth to y<sup>e</sup> uttermost of his power, to hurt our bodies, to appaire & hinder our helth, to procure sicknesses, to infect the ayre, to rayse noysome tempestes to stirre vp deadly warres, great bproues, and troublesome seditions, and to minister causes and occasions of hatred, hartburning and enimitie both publique & priuate, wherof diuers times doe rise very great slaughters. And he is not more to be feared when he assaulteth vs openly, than when he stealeth vpon vs as it were by vndermining: neither is he more to be dreaded when hee sheweth himselfe as he is, than when he transformeth himselfe (as sayth the apostle) into an angel of light. He dealeth with vs openly, when he goeth about to driue vs to outwarde sinnes and wicked deedes, as rape, aduoutrie, incest, manslaughter, witchcraft, and such like. And he stealeth vppon vs by vndermyning, when he assayleth vs vnwares by secrete trapnes, making vs negli-

gent and in manner carelesse in hearing of gods worde, and slowe and slouthfull in trew godlynesse and honest doings, as in the deedes of charitie, in praying to God, in giuing him thanks, and in executing every man the dueties of his owne vocation, and so oppresseth vs as it were in a sleepe. And trewly Satans wylinesse in assaulting vs is wonderfull. For one while in tempting vs to sinne, he speaketh vs faire and smileth vpon vs, lessing y<sup>e</sup> heynousnesse of the offence, and taking away the feeling of Gods wrath for sinne, by remouing his greuous threatnings out of our remembrance, and not suffering vs to minde the punishments that God hath executed vpon sinners in old time. To bee woyle, hee maketh the sinner carelesse on all sides, and (as sayeth Cyprian) hee sootheth to deceiue, smileth to smite, and allureth to kill. Otherwhiles on the contrarie part, he wonderfully inhaunceth our sinnes beyond all measure, and driueth vs almost to dispaire by the feeling of Gods displeasure: he setteth befoze our eyes the examples and punishments of other men. & there vpon he biddeth vs gather what we our selues ought to looke for, indenering in cōclusiō to bereue vs of all hope of forgiveness, & to drawe

draw vs to endles destruction Those vndoubtedly be y<sup>e</sup> diuels fyre darts, which S. Paule speaketh of in the Epistle to the Ephesians.

Also this is a wonderfull wyle of the diuel aboue all the rest. For like a craftynayster and cunning forger of ail mischeefe as hee is when, he cannot, ouercome vs by his owne feates, and by the vices that he prouoketh vs vnto: then laboereth he to ouercome vs by our owne weldoings. How dreadfull an enimie is hee, whiche maketh euen vertue an occasion of sinning? This will becom the playner by an example, When he tempteth a man to surfetting and drunkenness, if the man yelde vnto him, then hath he wonne him to the fulfilling of his lust, whereof hee ministered matter vnto him to performe it withal. And if the partie withstand it, then doeth hee make him proude in his heart, for hauing so good stay of himselfe. And so the diuel ouercometh euen in being ouercome. Likewise when he goeth about to inflame a man with loue of mony, if the man take not good heede hee is like to fall into the crime of couetousnesse, whiche (as saith the Apostle) is the seruing of Idoles. But if to spite Satan withall, hee become the bountyfuller and kynderhearted to the poore, then shall

E. v.      he

he hardly shift from swelling by with some  
 secreete pride. Thus doth Satan comonly cut  
 euery mannes throte with his owne sword,  
 (as they say:) and like a wily and olde woin-  
 ger as he is, he maketh them to vse his owne  
 trickes and suttile sleighthes. In fleeing from  
 the smoake men fall into the fyre. By reason  
 whereof, he is no lesse to bee feared when hee  
 is ouercome, than when hee ouercommeth.  
 Diuers times he sayneth himselfe to be ouer-  
 thrown and out of strength, to the intente to  
 step vp againe the fiercer. He runnes away to  
 drawe men into ambush, and to giue them  
 the counterbuffe vnwares. He giueth place  
 openly, to vanquish by stelth. To be shorte,  
 whoni he cannot catch with sweetenesse and  
 delight, him he compasseth with the conceyte  
 and wel lyking of his owne vertues. Hereof  
 sprang this boasting of the pharisses: I am not  
 a robber, a wrong dealer, nor an aduonterer,  
 as other men are. I fast twice a weeke: I  
 giue tithes of all that I haue. Rightly dothe  
 Ambrose in a certaine place warne vs, that all  
 other vices preuaile by euil deedes: but only  
 pryde is to be taken heede of euen in wel do-  
 ings. And surely there is not any man y<sup>e</sup> can  
 be ready ynough to beware of pride. Euen  
 vertue it selfe (as I sayd) doth oftentimes mi-  
 nister



nister occasion to this vice, yea and it com-  
 meth to passe diuers times, that we haue our  
 selues to loftily in y<sup>e</sup> ouerweening of our owne  
 myldenesse, and in the humbling of our hartes  
 by bearing a lowe sayle: insomuche that euen  
 in mislykyng of oure pryde, wee doe after a  
 sorte swell secretly in oure selues for mis-  
 lykyng of oure pryde. And so wee fall into  
 the same vice y<sup>e</sup> we shuned most of al. Ware-  
 ly therfore must we worke, warily must we  
 preuent Satans temptations, and we muste  
 labour to espye the intent and dytche of our  
 most wily enimie, yea and (as sayeth) Saint  
 Paule) to knowe the very thoughtes and co-  
 ceits of Satan. What then shal a christia mā  
 do in so many, so diuers, and so great assaults  
 of his most merciless enimie? Sothly he must  
 flee to the maiestie of God for helpe, he muste  
 pray without ceassing, and he must with ear-  
 nest and hartie supplication, beseeche the eter-  
 nall God the father of our Lord and Saut-  
 our Iesus Christ, to deliuer vs for his sonne  
 our mediatour and high priestes sake from y<sup>e</sup>  
 euill, whiche neuer ceaseth one minute of an  
 houre, but assaulteth vs continually: and not  
 too suffer vs to fal oꝝ to quaille vnder tempta-  
 tion. Also we ourselues putting from vs the  
 ouertenderesse of our hartes, must with sin-  
 gular

gular stoutnesse resist the Diuel that assaileth vs, & maynteyning warre against him vpon assurance of gods helpe, beware of the ambushes þ he hath layde redy for vs, and not giue him any occasion to set vppon vs vnwares. Moreover, let vs call to minde þ examples of the saints that haue stood þ Diuel manfully & the punishmēt's þ haue bin executed vpon sinners, & the greuous threatnings of the holy scriptures: þ in so doing we may by the helpe of þ holy ghoſt, be able to overcome the temptations of þ Diuel the easelyer, & to banquish our most subtle enemy, who assaulteth vs, not only by himſelfe, but also by the worlde, and chiefly by our owne flesh, that is to say, by our own selues and in our owne selues.

Neither let vs hope for peace out of hande when we happen to haue gottē once þ better hande of him. What then? We must (as yee would say) stand continually in battell ray: for we cannot be discharged of þ daunger of the diuels assaulting, vntill wee bee dispatched of our life. Of which matter I thinke it very expedient to adde here þ words of þ holy man & martire of Christ, saint Cipryan. Simeon (sayth he) auoweth þ Gods seruants are then at peace, & in free and quiet rest, when they be taken out of þ turmoyles of this worlde, & are  
arri-

arrived in the haven & dwelling place of the  
everlasting safetie, & whē they haue put away  
this death & are come to immortalitie. For y  
is our peace, our sure rest, & our stable, firme, &  
continuing safety. But as for y world, what  
else do we in it than keepe continuall war a-  
gainst y diuel? than stand in cōtinual conflict  
against his darts & weapons? we haue to in-  
counter against couetousnes, against vnchast-  
nes, against anger, against vainglory, we haue  
a continual, endles, & combersome wrestling  
to indure against fleshly vices & worldly al-  
lurements, mans minde being beleeged & as  
it were frenched in w<sup>th</sup> the rhyllomnes of y di-  
uel, is scarce able to incounter him & to with-  
stand him in al places. As soone as couetousnes  
is ouerthowen, Lecherie steps vp: as soone as  
lecherie is suppressed, ambitio takes his place:  
if ambition be thakē off, anger wereth fyerce,  
pyde puffeth vp, tippling inticeth, euile brea-  
keth conceyde, & ielosie cutteth off friendship.  
Thou art compelled to speake euill, whiche  
the Lawe of God forbiddeth. Thou art dri-  
ven to sweare, which is not lawfull. So many  
persecutiōs doth the mind dayly suffer, and w<sup>th</sup>  
so many dangers is y hart distressed; and yet  
doth it delight thee to stand still heere among y  
diuels swords, when thou shouldest rather  
with

wispe and desire to bye thee vnto Christe,  
by the helpe of speedie death: and so forth.

Now like as thou muste not be proud, if  
thou haue at any tyme overcome thine enemy  
through the helpe of God: so must thou not  
bee out of harte, though he ouertrowe thee, &  
(as it were) dash thee against the ground, but  
thou must ryse vp againe the lustilier against  
thine enimie, and not suffer him to go his  
way vnfoyled. And that shalt thou do, if thou  
praye often and hartily vnto God, and craue  
the helpe of the holy ghost at God the fathers  
hand for Iesus Christes sake, & henceforth loke  
more netherly to thy self; walking circumspecti-  
ly and warily in all thinge, and looking eue-  
ry way aduizely about thee, that thou offend  
not butwares, ne dash against any thing if  
y<sup>e</sup> be strong in the Lord, & by the power of his  
strength, as sayth the apostle, & finally if thou  
alwayes and aboue all thinge be mindfulfull  
of mans frailtie, that whereas thou seemest to  
thy selfe to stande, thou loke thoughtly & sub-  
stantially to it that thou fall not, and imploy  
thy selfe to thy saluation with feare and trem-  
bling.

But to retorne to our former matters,  
in the diuels tempting of vs, when he pricketh  
vs forth to any of the thinge aforesaide, wee  
muste



must first and formost take to vs the sword of the spirit, which is gods worde, after the example of our sauiour Iesus Chyiste, who being tempted of the diuel, resorted to the mistical scripture, by meanes whereof he brought to passe y<sup>e</sup> the diuel went away vanquished, and did let him alone, as the storie of the gospel witnesseth. The like must we do. As for example (therby to make the thing more manifest) if he go about to bring a mā to y<sup>e</sup> neglecting of Gods worde, & of holy assemblies, the man of God by and by fearing himself, must bethinke him of his saying to S. Iohn. He that is of God heareth gods worde. &c. My weeye heare my voyce. If he goe about to drine vs to dispayre for the vnmessurable number of our sinnes: Let vs call to remembrance this saying of our Saviour in Iohn: God so loued the worlde, as he gaue his only begotten sonne, to the intent that whosoever trusteth in him should not perishe, but haue life euerlasting. And this saying of the same our sauiour in Mathew: Come vnto me all yee that are weerye and ouerladen, and I will refresh you. Also this whiche is written in the first Epistle of S. Iohn: If any of vs sinne, we haue an aduocate with the Father, euen Iesus Chyiste the righteous, and he is the

the attonement for our sins. Again, herein appeared Gods love towards vs, that God sent his onely begotten son into the world, to the ende that we might liue by him. &c. So likewise, in all other of the Diuels temptations and suggestions, the godly man muste (as I sayde afoze) take to him the spiritual sword, to incounter his enimie withall, and he shall go away with victorie in all combats through the helpe of God. For without Gods grace, mans induer is vaine and to no purpose. For al our abilitie cometh of God, it is Gods e- uery whit of it, as saith that blisshed man Cy- prian . Neither can we hope for any vic- tory against the Diuel by reason of the feeble- nesse and infirmite of our owne strength: vn- lesse God helpe vs. And that is the very cause why our Lord commaundeth vs to desire of God the father, that he should not leade vs into temptation, but as oft we flee vnto him, deliuer vs from that euil wyght, whiche suf- fereth vs not to be in rest and quiet one mi- nute of an houre . The same Lorde of ours exhorteth vs to watch and pray, leass we fall into temptation. For the Apostle Peter quick- neth vs to sobrietie and watchfulnesse, be- cause of our aduersarie the Diuell, who go- rth about like a roving Lyon, seeking whom to deuour.

But

But now to finish this part of the diuels temptation. I will breefly set downe what Tertullian sayth of that most sturdie enimie of mankinde. He neuer suffereth his malice to rest (saith he:) he matcheth, he assaulteth, he beseegeth: if he may by any meanes eyther strike the eyes with fleshly concupiscence, or snare the minde with worldly intyementes, or overthrowe sayth with feare of earthly authoritie, or wythe one from the sure way by vntoward traditions: he spareth no stumbling-blockes, he spareth no temptations. To the same purpose also maketh this of saint Cyprian: Our aduersary with who we be at warres, is old, & an auncient enimie. It is full five thousand yeres ago since the diuell did first fight against man. He hath now learned all kinds of tempting, and all flights and trickes to overthrowe, even by the long continuance of his practise. If he fynde Christles souldyer vnprepared, rawe, not heedful, nor watching with all his harte: he windeth about him unwittingly, he beguyleth him vntwares, he deceyueth him for want of skill. But if a man that keepeth Gods commaundements & sticketh stoutly vnto Christ do cope with him, he must needes be overcome, because Christ who the man confelleth is vnbattaillable. The same

f. j.

Some man in another place saith thus. We  
 must keepe watch my deere brethren, and la-  
 bour w<sup>th</sup> al our power, that we may with all  
 heedfulnesse and wakernesse withstande our  
 enimie in his rage, who sheweth his hartes  
 at vs to strike vs and wound vs in al parts of  
 our body. He goeth prying about euerie one of  
 vs, and like an enimie that besegeth the wal-  
 les of a towne, hee spyeth and tryeth whither  
 any part of our members be lesse stedie and  
 assured than it shuld be, that he may breake in  
 at it to the inner partes. He offereth the eyes  
 alluring shapen and delightfull pleasures, to  
 destroy chastitie by sight. He tempteth the  
 eares with shirle musick, that the sweetnesse of  
 the sounde may lozen and soften the corage  
 of the Christian by heering. He prouoketh  
 the tong to mispeaking, he pricketh forwarde  
 h<sup>is</sup> hands to malapertnes of slaughter, through  
 prouocation of wrongs. To make a manne  
 a deceyuer, he faceth him with briust gayne.  
 To catch the soule with couetousnesse, hee  
 thrusteth in hurtfull commoditie. To bereeue  
 a man of the heauenly honour, he promisseth  
 him worldly honour. To steale from him  
 h<sup>is</sup> true things, he sheweth him h<sup>is</sup> false things.  
 And when hee can not beguile couertly, hee  
 threateneth openly and apertly, manacing w<sup>th</sup>  
 terroz of troublesome persecution, as one h<sup>is</sup> is  
 al.



alwayes enemie to Gods seruants, & alwayes  
restles in seeking to subdue them. In peace he  
is slye, & in persecution violent. Therfore my  
deerebeloued bryethren, our minds must stande  
armed & weaponed, as wel against all the di-  
uels deceitfull slights, as against all his open  
manaces, as readie alwayes to fight against  
him, as our enemie is alwayes redie to assaile  
vs. Thus much sayeth saint Cyprian.

And this enemie is so much moze to be fea-  
red than y flesh or y world, not only bycause  
he almost neuer ceaseth to assault vs on at sta-  
des al our life long, but also putteth vs to our  
plundge at y point of death, when we be rea-  
die to giue vp y ghost. At y which instant he  
laboreth to driue vs to dispayre, by setting our  
sinnys before our eyes, & by inhauncing them  
wonderfully aboue mesure. Moreover, at the  
same time, he bringeth importunately to our  
remembrance, the iudgmentseate of y Lord, the  
torments of hell, the fire y shall neuer be quen-  
ched, & furthermore Gods rigour, & the exam-  
ples of Goddes dreadfull wrath in punishing  
of sinners, that he may driue the wretched ma-  
to dispayre of his saluatio. Also he casteth in a  
chokepeare to make him dout of gods mercie,  
and putteth perilous thoughtes in his heade,  
of predestination. To be short, he striueth to  
weaken the belcefe of the thynges that are  
f.ii. 10

to be beleued, and maketh to cal al the whole doctrine of our Religion into doubt: that he may so at length throwe him headlong into endlesse damnation. Or if he perceiue hym selfe to win nothing that way: then he transformeth himselfe into an Angel of light, and whom he could not perchaunce driue to dispayre, him he stirreth vp to a certaine vngodly selftrust, and to a presuming vpon his own desertes, and so laboureth to oppresse him with carelesnesse, yea and euen standing in a fond conceyt of his own good dedes. Of the whiche matter, forasmuch as I haue spokē sufficiently in my booke of the comforting of the sick, I wil adde no more of it here.

These are almost al y<sup>e</sup> things y<sup>e</sup> came to my mind cōcerning the conflict of y<sup>e</sup> Christen mā against the flesh, the world, & the diuel, which I thought good to put forth. Great vndoubtedly is mannes vnabilitie to resist these enemies: but yet (as I sayde) wee bee able to doe al things through him that strengtheneth vs: and that is the sonne of God, our Lorde and sauour Iesus Christ. Be of good cheere (saith he,) I haue overcome the world. Therefore let vs be of good corage, and call continually vpon God for help, and (as our sauour counsellēth vs) let vs not be weery of praying, let  
vs

eschew al occasions of sinning, let vs forthwith  
 stop the temptations at their first entrance, & let  
 vs neuer suffer them to gather strength. For  
 when men stand or tarry any thing long vpon  
 filthy thoughtes, they runne in daunger  
 of being overcome at the length. When we  
 haue gotten the vpper hande, let vs buckle  
 our selues new againe to the battell, and not  
 imagine the conflict to be come yet to a finall  
 end. For wee muste looke still for one temp-  
 tation in anothers necke. And if we be over-  
 come, let vs not be out of hart for it. For as it  
 is true y<sup>e</sup> one said, that is too wit, that the man  
 which runnes away may fight againe: so is  
 it as true, that the conquerour hath oftentimes  
 bin overcome of the vanquished. Let vs doe  
 our indenor, that whatsoeuer occasion our e-  
 nemye giueth vs of sinning, wee may take  
 holde of it to doe well, and (as the proverbe  
 sayeth) lette vs cut his throte with his owne  
 worde. Right hard and difficult surely is the  
 combate with our enemie, but yet is the vic-  
 torie easie by the helpe of God. Only let vs  
 withstand him manfully and with stoute co-  
 rage, and God will helpe our indenor, & (that  
 I may vse the Apostles words) he wil treade  
 downe Satan vnder our feete. When our  
 enemie tempteth vs, let vs alwayes call to

mynd the shortnesse and uncertaintie of this  
 lyfe, the presentnesse of death at all times and  
 in all places, the perill of vnrepentantnesse, &  
 the endlesse punishments of hell, but special-  
 ly and aboue all thinges, Gods being pre-  
 sent euerywhere, and the presence of the An-  
 gels whome our most mercifull father hath  
 appointed to keepe vs. Let vs keepe in minde  
 that we be the temple of God, and that Gods  
 spirite dwelleth in vs. Therefore let vs not  
 (I say) let vs not unhallow Gods holie tem-  
 ple, neither let vs (as sayth the Apostle) greue  
 the holy spirite of God by following our fil-  
 thye lustes, and running forth whither soe-  
 uer oure enemye the Diuel calleth vs. Let vs  
 not dyne away the Angels, whom God hath  
 set to be our keepers for the mayntenaunce of  
 welfare, the reuerence of who ought of right  
 to call vs backe from sin and wickednes. Let  
 vs be ashamed to do those things in the sight  
 of the angels, which we would be loth to doe  
 in the sight of a man. Let the purenesse and  
 holinesse of the Angels keepe vs somewhat  
 in awe from sinning. Nay rather, let God  
 himselfe who is present euery where, who is  
 the searcher of mens raynes and hartes, and  
 which looketh into the innermost conceyts of  
 our mindes let him (say I) pray vs not onely  
 from



from al leude & wicked deedes, but also from  
 thinking vpon any thing, y<sup>e</sup> is vnbonest, filthy,  
 or vncleane, if wee be not vtterly godlesse &  
 stark Epicures. Finally, let vs induer to bee  
 sobre, & beware y<sup>e</sup> our harts be not ouercharged  
 with surfeiting and drunkennesse. But as the  
 Church of God sing in hymnes,

I say, more sparely let vs vse  
 Our words, our meate, and eke our drinke,  
 Our sleepe and Play, that we may stande  
 More stiffly stil vppon our garde,  
 And let vs shunne all naughtie things,  
 Which ouerthrowe the wauering mindes,  
 And let vs giue our wily foe  
 No roome to vse his tyrannie.

Last of all, let vs assure ourselues, that in  
 this harde and dangerous incounter against  
 our inbred corruptio & pronenes to sin against  
 the innumerable inticements of the world, &  
 against y<sup>e</sup> prince of darknesse, and god of this  
 world, whiche maintaineth vnreconcylable  
 war against vs, the holy ghost helpe th not y<sup>e</sup>  
 cowards & hartles sort, nor y<sup>e</sup> sluggards and  
 slothful sort, nor such as sit loytring and ydle  
 as it were w<sup>th</sup> their armes folded one within  
 another. Therefore let vs not smother our selues  
 in our owne weaknesse, neither let vs cocker  
 our owne nycenesse: but being armed & wea-  
 poned with the spirituall furnisore that saint  
 Paule maketh mention of in the Epistle  
 too the Ephesians, lette vs ioyne battell

cherefully, as valiant in the Lord, and by the  
 mightines of his strength as saith the apostle.  
 Let vs not giue byde wilfully to our affec-  
 tions, neither let vs at any time shrinke wyl-  
 lingly from Gods grace. They that streyne  
 themselves are helped from aboue as they say.  
 God giueth his holy spirit for Chastite me-  
 diators sake, to them that craue it. Through  
 whose ayde and helpe, mans infirmitie which  
 else had bin utterly unable through the only  
 powers of nature, is now enabled by power  
 from heauen, if it submit it selfe thereto: at  
 leastwise so wee saye not ourselues, but be-  
 ware in any wise that we receiue not Gods  
 grace in vaine. For although wee cannot by  
 any meanes utterly roote out, & quite & cleane  
 take awaye the corrupt naughtinesse that is  
 bred in vs, nor plucke vp (as yee woulde say)  
 all the rootestrings of it, so as nothing shoulde  
 be left: yet surely we may be able by the fur-  
 theraunce of Gods helpe, to keepe it downe  
 and after a sort to subdue it, so as although  
 we cannot utterly ouerwhelme it & quench  
 it that it might neuer rebell, yet we may keepe  
 it, in the meane while from reigning & from  
 ouermassing of vs. So likewise may we be  
 able to refuse the inticements of the world if  
 we induce it with al our power: & to with-  
 stand

stande Satan, if we put away the overfender-  
ness of our hartes : and finally to get the up-  
per hande of our enemies, if we inforce our  
selues to it with all our harte and all our in-  
dewoz : howbeit, not wee (as the Apostle  
saith) but the grace of God with vs. There-  
fore : lette vs euermore craue this grace at  
Gods hande trustfully and without doub-  
tyng : let vs flee thither for succour, vpon ac-  
knowledgment of our owne vnabilitie to  
resist : and let vs also yeeld our selues there-  
vnto. So will it come to passe, that the vic-  
torie which we could not attayne by our own  
power, we shall attayne by the helpe and fur-  
therance of this grace, and that through our  
Lorde Iesus Christ, vnder whose antignes  
wee fyght in the camp of his Church, and  
vnto whom we haue giuen our selues in bap-  
tisme, renouncing there the worlde and Satan  
the Lorde of the worlde, with all the pompes  
and pleasures thereof. Let vs followe this  
rightly noble, victorious, and triumphant  
Bravndcaptaine, who both incorageth vs to  
fight, and inableth vs to win : and both relea-  
ueth them that saynt, and crowneeth the that  
ouercom. For this is he which saith in y Apo-  
calyps, To him that ouercommeth, I will  
giue to eate of the tree of lyfe that is in the

mids of y<sup>e</sup> Paradise of my God. And againe  
 He saythfull vnto the death, and I will giue  
 thee a crowne of life. The same Lorde prom-  
 miseth to him that getteth the vpper hande,  
 both deliuerance from the second death; and  
 hidden Manna, and the writing of his name  
 in the booke of life; and the sitting by him in  
 his throne, and the right of Gods children, &  
 the possession & inheriting of all good things.  
 Whom would not so greate rewardes inco-  
 rage, were he neuer so ranke a coward? Who  
 would they not thrust forward, were he ne-  
 ner so heauy a sluggarde? If we be christi-  
 ans, let vs beleene God the setter forth of such  
 rewardes for vs, and lette the same rewardes  
 kindle our corages to deale lustily. For as for  
 him that is not moued with sucbe rewardes,  
 surely he is little better than an Epicure, and  
 an vtter dispyzer of religion, and a mā whose  
 saluation is wel nere past recovery. God the  
 eternall father of our Lorde and Saviour  
 Iesus Christ; be euer our ayde and helpe in  
 our continuall battell agaynst the fleshe, the  
 Worlde, and the Diuel; and suffer vs not to  
 sink, or giue ouer, but deliuer vs when wee  
 flee vnto him, from that wicked wyght which  
 leadeth away the whole worlde after hym.  
 To be shorte, we beseech him to vouchsafe to  
 make



make vs able by his grace, to overcome the  
fraylty of our flesh, to eschew the inticements,  
corruptions and infections of the world, and  
to beware of the baytes, slighes, and deceytes  
of the diuell. And so, vnto him with the son  
and the holy Ghost, be all prayse, honoz and  
glozie for ever and ever worlde without end.  
Amen. Amen.



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